

# The South African Outlook

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## The South African Outlook

Our Lord Christ has risen !

The tempter is foiled ;

His legions are scattered,

His strongholds are spoiled.

W. C. Planket.

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### Seretse Khama.

It is regrettable that so much sound and fury have been expended over the Seretse affair. It is not that important. But, unfortunately, whether through preoccupation with greater matters, or through dilatoriness, or, perhaps, through a considerateness that desired to handle the young man more gently than it might have done, the Commonwealth Affairs Office has brought a hornet's nest about its ears. No reasonable person can maintain that it has exceeded its powers or acted dishonourably in any way, and the suggestion voiced, as reported, by Seretse and others, including the *Guardian*, that it has deliberately and with deep cunning seized upon the difficulty as a heaven-sent pretext for enforcing direct rule on the territory concerned, can only be described as silly nonsense. The British government has entire authority to refuse recognition for the chieftainship to any nominee, however strongly supported by his people, whom it is convinced is unsuitable, and in this case, Seretse has been deemed to be so. The internal stresses and strains within his tribe come into the picture, but only in a secondary degree. His conduct in regard to his marriage was weak, selfish and irresponsible. He knew perfectly well from the begin-

ning that it would create difficulties. He did not drift into it in ignorance. His first duty was to his people and this demanded of him the courage to break off his relationship with Miss Williams. Unfortunately he failed in this major test ; in the face of the tribe's strong efforts to dissuade him he allowed himself to be persuaded into the marriage and revealed himself as lacking in that elementary sense of responsibility which is of all qualities required for chieftainship the most essential. There followed in November, 1948, the two meetings of the *kgotla* in Serowe at which his action was roundly and well-nigh unanimously condemned. Clearly his duty then was to renounce his claim to the chieftainship—an act of self-denial for which there had been a clear precedent within his own life-time on a more exalted level. It is easy now to see that it was at this point that the British Government sowed the seed of its present troubles by failing to tell Seretse frankly that, having selfishly put his own interests above those of his people and flouted their earnest representations, he could not be confirmed as chief. Had it done so it is probable that very little trouble would have arisen. That it has followed the right course in the end is hardly open to doubt. It has not been unduly severe and said, in effect, to Seretse, as it well might have done, " You can never be chief " : it has wisely and kindly said, " In the light of what you have shown yourself to be at present, we cannot regard you as a fit person today. But you shall have five years in which to make yourself fit if you can. In the mean time we shall see to it that your interests are not unfairly damaged by those who you think are hostile to you." It is to be hoped that this decision will be adhered to against all the blasts of sentiment and ignorance. It is the life of the tribe that matters and must be protected from damage. All that Seretse has said in public or to the press, his playing to the gallery, his smoke-screen of foolish charges against the British Government, his lack of the sense of proportion essential in one who would rule his fellow-men, seem to many who wish him well little likely to do him any good. Nor have his wife's comments as reported in the press, been either dignified or reassuring. (It is impossible not to contrast the dignity and entire propriety with which his uncle has comported himself in his very trying situation.)

We would not deny that the position into which Seretse has got himself is also a very trying one. But trying cir-



cumstances, however induced, are testing circumstances and it can hardly be claimed that this young candidate has shown sufficient quality to satisfy the examiners. Fortunately for him his rejection is not final as yet. He has five years in which to gather wisdom and self-discipline and to prove that he has learnt to subordinate his own interests to those of his people. We hope that he will realise this and set himself with humility and determination to his task. It is surely what his grandfather would have wished.

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### Exemption Certificate Qualifications.

It appears that without any sufficiently general notification the educational qualification required for Africans seeking letters of exemption from the pass laws has been raised from Standard VI to Standard VIII for applicants of twenty-five years and over and Standard X for those of twenty one and over. Furthermore it is now laid down that an applicant must have worked for seven years for not more than two employers, and must not have had more than 210 days leave during the seven years. (What ingenious ways we do think up for interfering with a man's liberty!) A responsible African leader has stated that in any case an exemption certificate is practically worthless, as the police insist upon the holder's producing also a letter from the employer stating that he is employed by him in a specified area. It is difficult to understand why this prized letter of exemption should be made so much less accessible all at once. It might be pointed out that there is no lack of irritants already, and that action of this sort only increases bewilderment and makes no contribution whatever towards contentment and respect for the law and those who administer it.

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### Roman Catholic Cooperation.

Without in any way overestimating the value of the recent decision of the Papal authority to permit a measure of collaboration with other churches on social questions, we feel that it is a step to be welcomed. Even if the reasons behind it were those of policy rather than of any burning desire for fellowship, it should nevertheless open the way to a greater measure of cooperation and understanding in various important directions. This may be small at first but the taste for it will grow, and meanwhile some awkwardness will be lifted from the gestures of more broad-minded Roman Catholics who have been wont hitherto to go somewhat beyond what their church has officially permitted. It is possible that this relaxation is little more than a politic adjustment to the inevitable, since here and there in the world, notably in France, a good deal of such cooperation has been going on for some time and no ordinary assertion of authority is likely to stop it; and consequently it has seemed wiser, especially at a time when the

anti-Christian forces are in violent action, to accept rather than disown it. Even if it were no more than that, it would at any rate be a small mercy for which to be thankful. It may well lead to something bigger.

\* \* \* \*

### Africans as Factory Operatives.

The old assumption that Africans cannot be expected to work efficiently with machinery dies hard. Instances to the contrary are admitted, though they are apt to be regarded as exceptions. But with opportunities such as those provided by the big cotton textile plant at Zwelitsha near King William's Town, the falsity of the generalisation is being made very clear. The complicated machinery in this factory was erected by the experts of the English firm which supplied it, men who for several years have been engaged on similar installation work in different parts of the world. Each of them worked with a group of entirely untrained Natives recruited on the spot, and the opinion of the quality and teachability of this raw labour, given by one of the senior men who worked with it, was typical of the general verdict of the rest. He had erected textile machinery, he said, in several countries, in Britain, in N. America, in the Middle East, in India, and in each country he had worked with the unskilled labour available locally. When asked how this African labour compared with what he had had elsewhere, he replied that it was at least as good as any and better than much. And now that these modern machines are erected and in action they are manned by African hands, to whose efficiency striking tribute was paid recently in an interview with a representative of the *Star* by Colonel R. Jones, publicity manager to this great textile firm which, in addition to the cotton textile plant at Zwelitsha, controls also a huge wool textile factory at Uitenhage, (where the labour is mostly Coloured). Colonel Jones said that the experience of his firm showed that the Native labour was by far the more efficient. "We take Natives straight from the kraal, Natives who have not seen the inside of a motor engine before, let alone factory machinery, and preferably those who have not had a previous job. They are treated more or less as children. We train them for some weeks with a Native teacher who tells them in their own language the names of the parts of the machines they have to work and gives them a good grounding. They are then passed on to European teachers. Shouting at the workers is not permitted. They are taught to go quietly and efficiently about their jobs and as a result, after nine months' training, they reach a machine efficiency of seventy-five per cent—nearly up to Lancashire standards."

Here, then, is the considered verdict of a hard-headed expert who judges by results. Widely known, it should help to give the quietus to the old ignorant idea of the Natives' inability to work with modern machinery—which,



if it were true, would indicate a sorry future for modern industries in South Africa.

\* \* \* \*

### Women in Action.

March has witnessed some vigorous action by various women's organisations in the Union towards grappling with some of the urgent questions with which they are rightfully and deeply concerned. The debate in Parliament on a motion by Mrs. Bertha Solomon, speaking for several organisations, aiming at the improvement of the legal status of women in certain important respects, may have appeared to many less impressive and encouraging than they had hoped, but it carried the cause a stage farther in the desired direction. On the home front a strong and very representative committee of women brought the urgent question of the unreasonably high cost of living before the Cabinet Minister concerned in a well planned and effective manner. A third very pressing problem, the hideous overcrowding in our mental hospitals, has been tackled by the South African Nursing Council, as it was most justifiably entitled to do. The Council approached it from the angle in which it is most directly concerned, the sheer impossibility in the prevailing conditions of training mental nurses adequately, and bluntly asserted that unless its requirements were complied with within six months, its recognition of the Witrand Institute for Mental Defectives at Potchefstroom as a training school would be withdrawn. This is a very serious step, but one calculated to achieve something where frequent representations have hitherto produced little or no result.

In yet another immensely important sphere an intriguing resolution was adopted by the Cape Town branch of the National Council of Women when it was recommended "in view of the grave and increasingly dangerous tension" between European and Non-European in the Union, that "all members make themselves acquainted with the personal life and circumstances of Natives in their employ, or whom they know, with a view to aiding them in their problems as far as possible; that all members train their own families to treat Natives with courtesy, and to respect, study and assist them, and where possible learn a Native language; that members make a point of helping in night schools or any form of Native welfare, and encourage their families to do the same." This is a plan of action that touches the spot.

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### Atomic Energy for Healing.

It should be more widely known that the production of bigger and better bombs is by no means the sole pre-occupation of atomic scientists. They are hard at work also upon experimental researches concerned with the healing properties of various radio-active elements, and to this end each of the three great American atomic energy labora-

tories, at Oak Ridge, Tennessee, at Argonne, Chicago and at Brookhaven, Long Island, have hospitals attached to them for the exploration of such methods as their new discoveries suggest for the treatment of various forms of cancer, leukaemia and other maladies. Results so far are said to be very encouraging and one definite achievement at the Oak Ridge centre has been the production of a "bomb" of radio-active cobalt which has been found to be as effective in the treatment of cancer as a radium "bomb" which costs about a thousand times as much.

\* \* \* \*

### Dutch Reformed Church Congress on the Native Problem.

All Dutch Reformed Church ministers and missionaries in South Africa have been urged to attend a joint conference of the four churches to be held in Bloemfontein for three days from the 4th of this month. This conference will discuss the Native Problem in South Africa from the Christian point of view and has been under preparation for more than two years. It has been suggested in some quarters that an appeal will come from it to all political parties to lift the problem above the political sphere. There is not wanting evidence of a cleavage of conviction among leaders in the Church on the question of whether a policy of apartheid can claim a solid basis in the Scriptures or not. Many are convinced that it can, but others are no less firmly convinced that while apartheid may be upheld on common-sense and temporary grounds, the Bible nowhere gives it positive support. This may well prove to be the nub of the debates. Christian people of all "persuasions" will surely recognise in this congress a call to earnest and believing prayer, that sincere teachableness may provide an opportunity for God to work, so that such findings as may emerge from it may carry the weight of the assurance that "it has seemed good to the Holy Ghost and to us."

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### "Service before Self."

The Rotary Club movement in South Africa is to be congratulated upon recent really splendid efforts on behalf of the African people, especially two—in Port Elizabeth and on the Rand respectively. In the former place Rotarians took the initiative in a scheme for a fine swimming-bath at New Brighton and their energy and generosity resulted in the bath being provided in surprisingly quick time. It has been described as "the happiest spot in the Eastern Province." On the Rand they have poked a very practical finger into the perplexing pie of Native Housing. In cooperation with the Non-European Affairs Department of the Municipality they have launched a scheme for loans of the value of fifty pounds for selected residents in the Moroka Emergency Camp to secure the materials and so erect their own houses. The first of



these will be completed this month, a decent permanent home with three rooms and breeze-block walls which does not call for any special building skill beyond a normal amount of general handiness. The loans are to be repaid over a reasonable time after the house is completed. Rotary on the Rand has opened a door of hope to many families by a scheme as sound as it is simple.

\* \* \* \*

#### Mount Coke's Health Field.

The first Sports Field provided in the Ciskei by the National War Memorial Health Foundation was opened by Dr. D. L. Smit, M.P., at Mount Coke on the last day of February. It is to be under the supervision of Dr. Gordon Mears, formerly Secretary for Native Affairs and now engaged in welfare work for Africans in that area. In his address on this occasion Dr. Smit was in the happy position of being able to remind his audience that his grandfather, the Rev. William Sargeant, was a missionary at Mount Coke a hundred years earlier and that his own mother's name would be found in the records of the little church near by as having been born there in 1851. He went on to recall the origin of the idea of a Health Foundation among the South African soldiers in Italy as a memorial to their comrades of all races, and added, with reference to the new Field, "It is not a thing that has been given us by the Government. It has been given by our young soldiers as a living memorial which knows no distinction of colour . . . . It is their thank-offering to God for the lives of these young men, and it is a great tribute to them that uppermost in their hearts was the thought of the health and happiness of our Non-Europeans who helped them in the fight." It is good to learn that a further Sports Field is planned for another centre in the Ciskei.

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#### Stop T.B.

"Stop T.B." is the title of the first publication of the South African National Tuberculosis Association and its purpose is to inform the public of South Africa about Tuberculosis. The factual presentation of the position in this country compared with that of other countries is most effective. For instance, Chart 2 gives the death rates from Pulmonary Tuberculosis per 100,000, per year, in the following towns:—

1. Toronto in 1946 .. ..	17.
2. Amsterdam in 1946 .. ..	32.
3. London in 1946 .. ..	64.
4. Ten Reef Towns in 1946 ..	100.
5. Warsaw in 1946 .. ..	135.
6. Cape Town in 1948 .. ..	320.
7. Singapore in 1944 .. ..	340.
8. Durban in 1948 .. ..	384.
9. East London in 1948 .. ..	437.
10. Port Elizabeth in 1948 ..	482.

We wish every success to the Association's effort to ensure that Tuberculosis is brought under control in South Africa, as it "will be when there is an informed and active public opinion pressing and backing Government and Local Authorities to provide necessary facilities and introduce new legislation where needed."

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#### Native Training Schools : Selection and Enrolment of Student Teachers.

The following important notice appeared in the *Education Gazette* of the Cape Province on 9th March, 1949.

Principals of Native high and secondary schools are asked to bring the following immediately to the notice of pupils, past pupils who applied but did not obtain admission to a training school, and parents, and to remind them of the position during the week ending Friday, 15th July, 1950.

A pupil in Standard VIII in 1950 desiring to be admitted in 1951 to a Native training school for the two-year course of training for the Native Primary Teachers' Higher Certificate must submit an application on the prescribed form to the principal of the school he is attending by 31st July, 1950. A past pupil in possession of the Cape Junior Certificate will be required to submit an application by the above date to the principal of the school he last attended. A candidate who fails the Junior Certificate examination in December 1950 cannot be admitted to a course of training in 1951.

The principal should submit the applications received to the circuit inspector, and the Department will later notify the principal as to which of the applicants from his school may apply to a training school for provisional enrolment. The principal should thereupon notify each successful applicant by letter of his provisional selection.

The Department will not assign a student to a training school. He must make the necessary arrangements as regards entrance with one of the training schools, and, when applying, must attach a copy of the letter addressed to him by the principal. The number of students to be enrolled by each training school will be fixed by the Department.

The same procedure should be followed by, and the same rules will apply to, Standard X pupils desiring to be admitted in 1951 to a course of training.

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#### A fine gesture.

The students of Rhodes University College recently unanimously decided to impose an annual levy of 10s. on students' fees as a contribution to the African Medical Scholarships Trust Fund set up by the students of the University of the Witwatersrand last year.



## Thomas Jesse Jones

**D**R. Thomas Jesse Jones was born in Llanfachtraeth, North Wales, on August 4, 1873. At the age of nine, with his widowed mother, two sisters and a brother, he went to the United States and proceeded to Middleport, Ohio, to join other relatives who had settled there some years earlier. His early education was obtained in the public schools of Middleport and near-by Pomeroy. Upon completion of his high school course he attended Washington and Lee University, in Virginia, and later transferred to Marietta College, in Ohio, where he was graduated with the degree of B.A. in 1897. In 1899 he obtained his M.A. at Columbia University, and in 1904 his Ph.D., also at Columbia. He also studied at Union Theological Seminary where he received the degree of B.D., in 1900.

While working for his Doctorate at Columbia University he was also acting headworker of the University Social Settlement, in New York, in connection with which he made a study of "The Sociology of a New York City Block" which became the subject of his dissertation for his Doctorate. This study included one of the early inquiries into the housing situation in New York City.

In 1902, at the invitation of the late Hollis Burke Frissell, Principal of Hampton Institute, Virginia, Dr. Jones became Director of the Research Department of Hampton Institute. It was at Hampton Institute that he first became acquainted with the problems of Negroes and developed a deep interest in their efforts to obtain education and civil rights—an interest which was to influence the whole of his future life. In 1909 he left Hampton to become a statistician in the U.S. Census Bureau, where he remained for three years, giving special attention to statistics concerning Negroes and their progress.

In 1912 he joined the staff of the U.S. Bureau of Education, in Washington, as a Specialist in Education, and in 1913, by special arrangements between the Bureau of Education and the Phelps-Stokes Fund, he was made an Agent of the Phelps-Stokes Fund with the understanding that if the Fund met the expenses of the necessary staff and travel, the Bureau of Education would undertake a study of Negro Education in the United States. This study was begun in 1914, and in 1916 was published by the U.S. Bureau of Education in two volumes under the title: *Negro Education in the United States*. Over seven hundred public and private schools for Negroes in all of the Southern States and in some of the Northern States were visited and facts concerning their management and support, plant and equipment, teaching staff and students, and financial stability, etc., were studied and recorded. Their strengths and weaknesses were pointed out and recommendations made for improvements. This was the first comprehensive study of Negro schools and

has become a basis for the measurement of progress in Negro education since that time.

During the first World War he was granted leave of absence by the Bureau of Education, and by the Phelps-Stokes Fund with salary, in order that he might visit the European battlefronts as a representative of the Y.M.C.A. with a view to helping to improve the lot of Negro soldiers. On the basis of his observations of Negro soldiers in Europe, and in view of the fears in the United States concerning the attitudes of these soldiers upon their return home, Dr. Jones, following his return from the battlefronts, proposed that an Interracial Committee of outstanding White and Negro leaders be formed for the purpose of "conditioning" the public for the return of Negro soldiers to their communities after the war. With the cooperation of the late Robert R. Moton and Will W. Alexander the *Commission on Interracial Cooperation* was established with headquarters in Atlanta, Georgia. The work of this Commission and its affiliates in many towns and cities of the South in the peaceful integration of Negro soldiers into civil life in the Southern States cannot be overestimated. Its work in later years was to promote the welfare and interest of Negroes as well as to act in emergencies to avert lynchings and other racial clashes. It has now become the Southern Regional Council, with headquarters still in Atlanta.

In 1920, at the request of The Foreign Missions Conference of North America, the Conference of Mission Societies of Great Britain and Ireland, and with the co-operation of the British Colonial Office and other missionary and governmental agencies in Canada and Europe, Dr. Jones headed the Phelps-Stokes Fund Education Commission to West, South and Equatorial Africa for the purpose of studying the educational, economic, social and religious conditions among the African people of those areas. The Commission's report—*Education in Africa*—edited by Dr. Jones, was published in 1922. The British Colonial Office was so impressed by the recommendations of the Commission that it requested the Trustees of the Phelps-Stokes Fund to send a second Commission, also headed by Dr. Jones, to East Africa to make a similar study of the peoples of their East African colonies. This Commission visited Ethiopia, Kenya, Uganda, Tanganyika, Zanzibar, Mozambique, the Rhodesias and South Africa.

Its report—*Education in East Africa*—edited by Dr. Jones, was published in London in 1925. As in the case of *Negro Education in the United States*, these reports on Education in Africa covered a wide range of schools and territory, and form a basis for the measurement of progress in the education of Africans in Africa which has been phenomenal in some areas, such as the Gold Coast, where



Achimota College was established, and in Kenya, where a system of Jeanes Teacher Schools was inaugurated. Following the publication of these two reports, the British Colonial Office offered Dr. Jones the post of Director of Education for the Colonies. Dr. Jones declined, but the Colonial Education Department was created with the late Major Hanns Vischer as its head and the publication of *Overseas Education* was begun. These developments were directly influenced by Dr. Jones' reports.

In accordance with a recommendation of the first report, the *Advisory Committee on Education in Liberia* was formed and, as a result of its work, the *Booker Washington Agricultural and Industrial Institute* was established at Kakata, Liberia. The members of both organizations represented American Foreign Mission Boards, The Firestone Plantations Company, the Phelps-Stokes Fund, the New York State Colonization Society, the American-Colonization Society (Washington) and the Trustees of Donations for Education in Liberia (Boston), all of which had educational work in Liberia.

In 1929, at the request of the Near East Foundation, Dr. Jones was given leave of absence from the Phelps-Stokes Fund to visit the Near East for the purpose of studying the work of the Near East Foundation and the peoples of that area. In recognition of his social and educational services in Greece he was awarded the Gold Cross of the Order of the Saviour by the Greek Government.

In 1937 he was head of a commission to study the Navajo Indians, and edited the commission's report—*The Navajo Indian Problem*—published by the Phelps-Stokes Fund.

In 1932 he visited South Africa as Carnegie (Foundation) lecturer at the universities of South Africa.

Dr. Jones was connected with the Phelps-Stokes Fund for thirty-three years—from 1913 to 1946—as its educational "Agent," and from 1917 to his retirement in May 1946, as its Educational Director.

His personal works include: *Four Essentials of Education*, 1926; and *Essentials of Civilization*, 1929;—the former volume having been translated into Spanish and published by the Mexican Government which made copies available to many of its teachers.

He was one time Chairman of the Committee on Social Studies in Secondary Schools, appointed by the National Education Association; and was a member of the following societies and clubs: American Sociological Society; American Statistical Association; Faculty Club of Columbia University; Century Association; Town Hall Club (New York City); Cosmos Club (Washington); and a trustee of the following: Phelps-Stokes Fund, New York State Colonization Society, Hampton Institute, Howard University, Fisk University, Indian Rights Association (Philadelphia), Near East Foundation, Penn School

(South Carolina), Calhoun School (Alabama), Agricultural Missions, Inc.

After a long illness, he died on January 5, 1950, at his residence in New York City.

So far the bare official record of our friend's rich and varied achievements in a working span of fifty years. It is truly a remarkable one and its secret is compounded of his crystal clear conception of his commission in life, his whole-hearted devotion to it, his unwavering concentration on essentials, his warm, loving spirit, and his humble yet steadfast trust in God. Few, if any, of his generation have come near to accomplishing or inspiring so much for the backward and under-privileged. Finding the man behind the achievement is a search worth making, and this is the easier for us because when Dr. Jones had completed twenty-five years with the Phelps-Stokes Fund, somebody had the happy inspiration to propose that tributes of friendship and appreciation should be gathered from people who had worked with him in various parts of the world. This was done and the letters received were bound together into a presentation volume. The result was a rich and harmonious chorus of a hundred and thirty-five voices, most of them of very distinguished people. Perhaps the best way to see what kind of man he was is simply to assemble a few extracts and listen to the ring of the notes they strike.

"*Education in Africa* was the book of the century, a combination of sound idealism and practical common sense." (Sir Gordon Guggisberg).

"Dr. Jones is, withal, a rare soul,—I rejoice in my indebtedness and my affection for him." (George Foster Peabody).

"Whether to describe him as an encyclopaedia or a prophet, I know not . . . . . All his varied knowledge is bound into one by his strong community interest and community sense. In his work for Africa and in the British Empire Dr. Jones did a prophet's work. He came into the valley of bureaucracy, beheld its bones, and, lo, they were very dry. Yet in his presence they came to life. . . . . I take off my hat to Jesse Jones; not for his genial humanity, others have that; not for his learning, others have as much; but for the stirring felt in that valley, a stirring such as was effected there by only one other, Dr. David Livingstone." (Alec Fraser).

"Your life illustrates, as well as any I know, the value of having well thought-out and well wrought-out guiding principles and of letting them actually govern." (John R. Mott).

"If there were no other reason for calling on you whenever I am in New York, I would want to have a few moments with you to talk about Christian life and faith. You are not one of these shouting Methodists, but you are an inspiration to me." (J. L. Cunningham).



"Do you remember this lovely bit :

A garden and a cow,

A smoke-house and a sow,

Twenty-four hens and a rooster

And you'll have more than you used ter.

If you didn't compose it, you could have, for between the lines comes your philosophy in education." (Rossa B. Cooley).

"More than any other man, he has given a new turn to British administrative policy in regard to African Native education." (Sir Michael Sadler).

"The lasting success of a contact-maker or of a good mixer can only be obtained if the Root of the Matter is in him. Thomas Jesse Jones has never failed to emphasise the value of *Christian cooperation* as the cement in the building of all friendships between all peoples." (Sir Edward Denham).

"In my personal contacts with you and in the reading of your books I have always been stimulated by your irresistible vitality, your optimism, and the deeply rooted Christian idealism which spurs you on in the fight for the greatest values of mankind." (D. Westermann).

"The white ants may eat your reports and books on Essentials, but the cheer and love you give from your heart wherever you go will last for ever and bear fruit all along the road where the great 'Chief' passed." (Hanns Vischer).

"It rejoices my heart to know that he is the man he is . . . If you want a thing done, give it to Dr. Jones. He will do it if it can be done." (J. E. Kwegyir Aggrey).

"A crusading scientist, or a scientifically-minded crusader, a learned, lovable Christian gentleman. (Ray F. Phillips).

"I have met a good many pioneers, but you are exceptional because you are a pioneer with a sense of humour." (W. W. Alexander).

"Your thoughts and labours have been a major ingredient in all the substantial advances which we have made." (Mordecai W. Johnson).

The contribution of our own Dr. Charles Loram to this volume from which these quotations are extracted, took the form of a letter addressed to "the descendants of Thomas Jesse Jones" :—

"What sort of a man was the founder of our American family ?' you ask. Well, let me who lived with him, ate with him, slept with him, travelled with him and sometimes fought with him, try to answer.

"First, he was a Welshman. That means that he could sing and speak really well, that he thought with his heart as much as with his head, and that he could make weird sounds which, strange to say, other Welshmen understood.

"Then, your ancestor was a lover of the simple and the beautiful things of life. In nature it was the sunsets, the

great mountains, the birds and the flowers that affected him most. 'Look, Loram,' he cried once when we were sailing on the rough seas of Lake Nyasa, 'look at that sunset behind the mountain forest. Only God could paint a picture like that,' and he lifted up his soul in a strange Welsh hymn.

"And he loved simple people. The American farmers and ordinary city people, the American Indians and Negroes, the peasants of Africa and Asia, men who stayed close to the realities of Nature and of daily living—those were his friends. How he used to thunder at us college professors with our heads in the clouds and our feet in the gutter, letting, as he thought, the real world go by unnoticed.

"Your ancestor was a great friend of underprivileged people and tried so hard to develop them through the right kind of education. It was largely *his* study of the American Negro and the American Indian that led to these great educational undertakings amongst these people today. *He* showed us that we could best help the distracted people of the Near East, not by giving them money, but by helping them to help themselves, by farming, by village industries and the like. *He* did not discover Africa, but he was one of those like Speke, Stanley, Livingstone and Laws who 'laid the trail' that governments and missions and the Native peoples themselves have followed.

"And last and best, he was my friend. You know what a wonderful husband, father and grandfather he was. Well, what he gave to you he gave to me—courage, patience, faith in myself and a determination to leave the world a little better than we found it. Two quotations come to my mind as I write these words :—

'That best portion of a good man's life—

His little, nameless, unremembered acts

Of kindness and of love.'

And again, better than most he knew how 'to walk with kings nor lose the common touch.'

"Yes, my dears, your ancestor Thomas Jesse Jones was a great, simple, lovable man and my good friend.

CHARLES T. LORAM."

There are such things as saving truths ; East or West, they are saving truths. It is a saving truth that there is a Love that will not let us go. It is a saving truth that God thinks us worth while, worth following, worth winning, worth dying for, infinitely worth while. It is a saving truth, in whatever language it be told, that we may come to God just as we are, not waiting to be good, not waiting till we repent, and find in His perfect fellowship all we need to enable us "to do justly, to love mercy and to walk humbly with our God."

—W. R. Maltby.



## Post War Problems and the Church in Basutoland

EVERYBODY in South African missionary circles knows of the work of the Paris Evangelical Missionary Society in Basutoland and in Barotseland. The names of Mabile, Coillard, Dieterlen, Jacottet and others are still in the memory of many and nobody will question the contribution of that mission not only in its own fields, but in the Union itself. The Paris Mission stands for a missionary policy which has inspired the subsequent work of many, and its conception of an indigenous African Church has been followed widely. The name of Morija, with its printing works and publishing house, brings to mind the tremendous literary influence of that mission. Everywhere in the Union are found groups of Basuto, gathered together into a community—independent or under the care of some denomination—which takes its strength from the training received in Basutoland, at school or in the Church. There are many Basuto in the Union in positions of responsibility who can witness to the influence of the old Evangelical Church of their youth. As one of our Native leaders puts it: "The influence of the Paris Mission in South Africa has not yet been fully realised."

It is one of the sad results of the war that the work of the Paris Mission has been badly impeded. It is not a thing to be wondered at. The wonder is that the missionary effort of the French Churches has not been wiped out in the dark days of the war, but that instead of retiring within themselves and their own burning problems, the French Churches have accepted very heartily the missionary challenge presented to a colonial power. We must always remember, when considering the missionary effort of the French Churches, that the French Protestants are a very small minority, and that, together with the French Swiss, they care for at least twelve mission fields (if one includes the fields of the Swiss Churches). The Paris Mission has nine fields: Basutoland (Founded in 1833), Senegal (1863), Tahiti (1863), Barotseland (1885), New Caledonia and Loyalty Islands (1891), Gaboon (1892), Madagascar (1896), Cameroons (1917), Togoland (1929). Some fields, such as Basutoland, Madagascar, Cameroons and Togoland are of major importance.

Nine fields, with 291 missionaries and some 240,000 members and catechumens in 1948, for a French Protestant population (including Switzerland) which numbers not more than one and three quarter millions.

The expansion of the missionary effort of the Paris Mission is quite natural. In 1826, the date of the foundation of the Paris Mission, the French Colonial Empire was non-existent. This explains why the first missionaries were sent to South Africa and into what was then a *nomad's* land. Most of the more important fields of the Paris Mission, such as Tahiti, Madagascar, Cameroons and

Togoland have been taken over from other Missions which had difficulties with the French Colonial administration, or, as in the Cameroons and Togoland, as an inheritance of World War I.

A result of World War II has been the awakening of the Coloured people all over the world, and its corollary, an increase in the responsibilities of the Missionary Societies. The case has been noted also in the French Union, and the demands from the fields in the French Union went in a wonderful crescendo. The sad experiences of Madagascar show that one cannot ignore such responsibilities.

Now, if you put together the hardships and the destruction of the war in France and on the Continent generally, the smallness of the French Protestant population, and the tremendous development of the responsibilities of the mission, you will certainly understand what is meant by "the crisis of the Paris Mission." It is a situation caused by the war; the difficulties met by a minority Church which is trying to shoulder its missionary responsibility in a huge colonial empire, and which understands that it must be there on the mission fields, at least to establish a link between the other Protestant missions and the Government.

What is the place of Basutoland in the Paris Mission, and how does the crisis of the mission affect the life of the Native Church there?

It is the acknowledged policy of the Paris Mission to grant self-government to the Native Church as soon as possible. Circumstances helped the early granting of the statute of a Church to our Christian Congregations in Basutoland. First of all must be noted the establishment of a strong, well trained and devoted Native ministry, which could assume a great part in the leadership of the Church. Our Christians had been trained from the beginning to share with the mission the financing of the evangelization of the heathen. In 1922 the Church of Basutoland came into being, with very definite responsibilities in regard to Church business and the running of primary schools. It was not yet complete independence, for the Basuto themselves felt they still needed the help of their missionaries; but they accepted the responsibilities of a church, including the financial ones. Since 1922, the Church of Basutoland has been financially self-supporting. This opens up the perspective of the work: the Church had to be a Native Church, run according to the means of the Natives themselves, and naturally everything would have a Native stamp. It had never been the aim of the mission to establish a copy of a European Church, even if the temptation has been felt more than once.

The Church being able to shoulder more responsibilities, the missionary staff was reduced, and then began the



process of handing over to the Church stations which had been held by missionaries. By and by the mission was prepared to hand over to the Church more and more of its prerogatives. This development was welcomed at Paris where the burden of the inheritance of the war had to be faced, the claims of the Cameroons had to be met, and the responsibility of the work in Togoland, had shortly to be assumed. Forces and funds were needed in these new fields.

It was a time when the complete self-support of the Church of Basutoland could be contemplated as an inevitable and rapid conclusion of the work of the Paris Mission in the Territory. But one could not foresee present developments.

At the time when the Paris Mission began its withdrawal process to make room for African Leadership, the Roman Catholic mission started a tremendous offensive in Basutoland. Backed by a Roman Catholic Paramount Chief, who lavishly granted them new sites everywhere, the Roman Catholics aimed at getting a strong and permanent establishment in Basutoland. The then existing R.C. mission was handed over to the Canadian Oblates of Maria Immaculate, and men and money were poured into the country in incredible proportions. Everywhere new missions, new churches, new schools were built, money being spent abundantly. It was action on a tremendous scale, well organized and well supplied. The war did not impede it in any way. The staff of the R.C. Mission was increased and in 1945, according to R.C. statistics, they had 110 ordained priests in Basutoland. The final touch was given when the Roman Catholic so-called University of Roma was founded in 1945.

The Protestant Church could do nothing but wonder at this. It was so well established that it did not at once notice any danger. There is room for everybody under the sun. . . . .

Soon the Roman Catholic Mission, backed by the Paramount Chief, began to call for a larger share of the Government grant in aid for its numerous new schools, creating a really difficult position for the Administration. To solve this question and other ones a commission was appointed by the Dominions Office to investigate the conditions of education in Basutoland and to make recommendations for the further development of a governmental Education Policy. The Clarke Commission came in 1945, and its recommendations were mostly accepted as the basis for the new Education Proclamation which was promulgated at the end of 1947. It is not our purpose to analyze that proclamation which certainly aims at the better administration and control of education in Basutoland.

The enforcement of the Proclamation put the Native Church in a difficult position because it is considered exactly on the same footing as the missions proper. The

most difficult obligation to face is that of complying with the regulations concerning the allocation of grant-in-aid, without which our schools cannot live. To get such a grant now, a school must fall in with well defined conditions as regards building, equipment and staffing. The staffing of our schools is good, thanks to the foresight of the missionaries of past generations who founded and maintained the Normal College, but our buildings are poor indeed. What the Government asks is a minimum standard, and we agree that every school building should be brought up to it. But even this minimum required by the Government is a burden too heavy for our Native Church. It cannot shoulder it alone. We have more than 400 school buildings to bring to this minimum, being old buildings, on a Native pattern, or simply being too small for the number of pupils. It is estimated that the cost of this reform is something like £40,000, and this additional money has to be found in a period of ten years. Our Church is not in a position to raise it even with the help of the Government on the £ for £ basis. If our Church is unable to face these new obligations some schools will have to be closed to the benefit of better equipped rival ones, planted in the Territory according to a well devised plan which took careful notice of the weaknesses of other churches.

We cannot think of not facing this challenge, but the Native Church of Basutoland cannot do it alone. It is impossible without financial assistance from outside.

How does the Crisis of the Paris Mission affect the life of the Church in Basutoland? The answer is: Because no extra financial help can be expected from our Headquarters the Church of Basutoland is faced with the prospect of reducing its educational work, even of giving it up altogether.

45,000 pupils in our schools! These schools decently staffed! But in the hands of a church which is too poor to rebuild its schools so that they could compete with those of other denominations which came later to reap where they had not sown . . . . . *Sic transit gloria mundi.*

Naturally the R.C. offensive in Basutoland raises other problems such as that of the European staff of the Church; some think that the European staff is too weak in number and should be increased, especially to provide for the better training of the leaders of the Church, and to enable the Church to be represented everywhere by a European missionary when the R.C. have a white priest to watch their interests.

Is it too much to dream of combined action by all the Protestant Churches in South Africa, which are only too inclined to stress their differences instead of learning to face together the most important common problems? We feel that the answer to the question of the Church of Basutoland would be the transfusion of healthy new blood to



the old weakened body. That means that the Native Church of Basutoland must be *revitalized and not replaced*. The South African Churches should consider this question seriously and accept the challenge, just as the Churches overseas accepted it when faced with the tremendous tasks of post-war reconstruction and relief. Is not the strengthening of the Protestant Witness in Basutoland a common duty of all the Churches?

And this leads me to a proposal. In Switzerland all the Protestant Churches keep "Reformation Sunday" in a special way. (The first Sunday in November). In all the Churches on this Sunday, special stress is laid on the blessings God gave His Holy Church through the great revival

of the sixteenth century, and as a token of gratitude, it is agreed by all that the collection of the day be called "Reformation Day Collection," and be devoted to the strengthening of the Protestant Witness where needed in Switzerland. Many small Protestant congregations have come into being in the Roman Catholic part of Switzerland and have been strengthened in that way, thanks to the generous answer made on Reformation Sunday. Could not such a thing be launched in South Africa, under the aegis of an *ad hoc* committee of all the Churches concerned, first to help Basutoland perhaps, and then all those who are facing problems of the same kind?

ALEX. L. BERTHOUD.

## "We come of Age"

THE Hoernlé Memorial Lectures have for years maintained a very high tone and it is fitting that they should do so, to be in conformity with the spirit of the one whom they seek to commemorate. The 1950 lecture was given at Cape Town by Senator Dr. Edgar H. Brookes, and has been published in a booklet comprising twenty pages and entitled *We come of Age*. To review this booklet presents no small difficulty to the reviewer, as the manner in which the Senator treats his subjects requires the reproduction of the paper in its entirety if the sequence of thought is not to be impaired.

His opening words are a quotation from the closing chapter of Professor Hoernlé's "South African Native Policy and the Liberal Spirit." "Watchman what of the night?" It is all too obvious that the watchman must report, not the breaking of dawn, but an intensification of darkness. Yet it is as certain as anything can be in human life that the spirit of liberty is ineradicable and cannot in the end be denied."

The Institute of Race Relations has come of age in what the prophet describes as "a day of darkness and of gloominess; a day of clouds and of thick darkness." Dr. Brookes reminds us of the mood which impelled Arthur Hugh Clough to cheer himself by writing:—

"Say not the struggle naught availeth,  
The labour and the wounds are vain,  
The enemy faints not, nor faileth,  
And as things have been they remain."

The lecturer does not propose to review the progress of the Institute as such, for it is only an instrument, and one of many instruments. It is not ourselves that we must think about, but the causes entrusted to us, and the beliefs which we hold dear. One foremost lesson which we have to learn is the greatest of the many lessons of Gandhi's life—that no cause is lost while unconquerable spirits remain, that the final defeat is the acceptance of defeat, that in the spirit "the weakness of God is stronger than man."

The lecturer goes on to describe what he calls "heightened contrasts." Firstly "it might have been expected that with the immense liberating forces of education would have gone an increase of citizenship rights . . . yet the political position of the non-Europeans has deteriorated to a marked degree since the year of the Institute's birth, and is most seriously threatened to-day." Secondly, "South Africa has never been so closely in contact with the outside world, yet never so alien to it in spirit. The spirit of the age is against us. Any roving ambassador can only be an apologist-in-chief. Since 1948 we have repeatedly gone in the face of world opinion and met the situation by redoubling our arrangements for propaganda, apologetic or defiance, but never have we felt calm or at ease or in harmony with our fellow-humans. This is another paradox of our position as we enter 1950."

Thirdly, South Africa's complete independence of external control and her irresponsibility in the exercise of her freedom constitutes another contrast. The formal maturity which we have attained has not been accompanied by maturity of outlook and action. In spirit we are still adolescents. "The dangers of our present situation are very real. We shall do ourselves and the country no service by concealing them . . . The position is grimly clear. The Government, holding office fortuitously and precariously by the smallest of majorities, is prepared, within the letter though in defiance of the spirit of the constitution, to entrench itself in power by manipulating the franchise laws to suit itself . . . At one and the same time it will use our flexible constitution to create a rigid society and it will close the doors of hope against all the non-Europeans. It will, in other words, leave revolution as the only method available to them." "What are we to do as we face this very unexpected sequel to our participation in the World War against Nazism?" asked the lecturer. "I say there is but one thing that we must do or can do—fight on; fight on. 'How are we to fight on?' some may ask,



and it is a most pertinent question. Yet it is less important than the spirit of fighting on against this yoke which a minority of a minority of the population seeks to rivet on us all within the forms of the Constitution."

Senator Brookes wishes a declaration of unconquerability could be drafted to this effect.

"We South Africans, facing a determined attempt to use the forms of the constitution in order to destroy the spirit of the constitution, and to impose forever a dictatorship of those Europeans who believe in the herrenvolk doctrine over all other sections of the population, European or Non-European, place on record our high determination never to give in to this evil thing, never to acquiesce in spirit with laws which exclude any section of the population from Parliamentary representation. We pledge ourselves to resist and oppose all such policies to the best of our power, at whatever cost to ourselves, and not to rest until we have achieved victory, so that the elements of democracy and freedom in our land may be preserved and built up, instead of being destroyed. We believe that our cause is just, and we are ready to suffer for it, in the faith that they who stand firmly for the right are ultimately unconquerable."

The lecturer went on to expose the stupidity of some of the methods adopted, which tend to determine and mould the political thought in South Africa. Firstly "The way determines the end." "So much of our political thought in South Africa consists of constructing in 1950 a picture of the ideal South Africa of 2050 or 2550 and justifying any unjust or unreasonable proceedings of the present day by that great future to which we believe that they will contribute. But who can so forecast the years? Who knows what Western civilisation itself will be like in 2550? . . . . . It is by this impossible picture that we are asked to defend to-day acts manifestly unjust; and demonstrably against the best interests of white South Africa . . . . The true wisdom for South Africa is to take the next steps and from the vantage-point to which they bring us see how to continue our journey. The very charge of not having a clear enough policy so often brought against those who think like us is the highest commendation when one considers all the facts. We know clearly our next steps: let us go as far as we know, for to predict the end is beyond human wisdom . . . . Better than predictions and policies would be the sane and kind and manly yet humble spirit, which determined to do the right and loving thing so far as this could be seen, and learnt by experience. This is the Christian ideal, and this is the ideal which we feel South Africa should apply to its problems of race. A true acceptance of the truth underlying this apparent paradox would mean maturity for South Africa instead of adolescence, wisdom instead of polysyllabic theory, statesmanship instead of brittle dogma-

tism, service instead of the urge for power, peace instead of division, and hope in the place of that despair which in fact underlies the doctrines so popular to-day.

"Secondly, the only way to save ourselves is to lose ourselves. This is the heart of the Christian Gospel—the central truth of a religion whose symbol is the Cross. And yet many who use the term "Christian" lightly and superficially, almost as a political slogan, many who are regular church-goers, many who sincerely believe themselves to be Christian, claim, whenever the race question is raised, that 'self-preservation is the first law of life.'

"Thirdly, the only realism in South Africa is the path of the idealist. It is the so-called 'realists' who can never quote facts, never produce maps with boundaries marked on them, never produce policies that will in fact work . . . So much South African thought is an escape from reality into a dream world—an escape from the conflict between conscience and self-interest . . . an escape from the facts of human psychology; an escape from the reality that Non-Europeans will just not accept these theories and plans which do not quite take in their propounders and will hardly take in anyone else. The true realism is to recognise the limits within which alone we can work."

Because I could not improve on the diction and clarity of thought of Dr. Brookes, I have in my review allowed him to speak for himself. My only regret is that perhaps in excising certain passages in his lecture, I may unwittingly have deprived his theme of its most telling statements. Howbeit, take it, reader, as it is presented.

B. B. MDLEDLE.

## Evensong Plus

ARRIVING just before 3.0 o'clock at the School-Chapel in the "Bantu Location" I was confronted with requests for six baptisms, the details of which had been carefully set down by the young teacher on the blue forms prescribed for the purpose.

The first was the child of a girl who was not the wife of the alleged father, nor was the latter the son of his supposed mother; yet the last-mentioned (herself unmarried) insisted on referring to the mother of the child as her daughter-in-law. People often think that way and talk accordingly. This woman liked to speak of herself not only as the mother (which she was not) of the son of the man she was living with, but also as the mother-in-law of the girl whom that son had taken but not yet married, and the grandmother of their child. There seemed little or no prospect of the child being brought up as the Prayer Book requires, so my decision was to postpone the baptism till the position improved.

The same self-styled "mother-in-law" brought an allegedly adopted infant of three, but produced no evi-



dence of adoption, nor could she give the name of the child's mother though the latter was said to be living close by; that case was also held over pending an interview with the mother. Then came the child of the unmarried daughter of the faithful old Headman's unmarried sister-in-law. The fourth was a child born soon after the marriage at the Magistrate's Office of a couple who now wanted their child baptized and their marriage blessed. Fortunately they had their marriage certificate, without which the latter could not well be done. Then came the child of a lapsed Christian whose wife had remained faithful. And, lastly, came a case free of complications, the recently born child of one of the married preachers.

It took forty minutes to arrive at the facts of each of these six cases; meanwhile the congregation had long assembled and was no doubt listening-in with great interest to all the investigations going on in the same room, and (who knows?) perhaps even mentally betting on the success of each applicant.

Evensong, taken by the preachers, then began, and went on with so much vocal energy that the hearing of the confessions, at the back of the room, of some of the parents of the babies awaiting baptism, was no easy task. But the conclusion of it luckily synchronized with the end of the second lesson, which is the proper time for the baptisms and seemed to me to be the right time also for all the other things that had to be done.

First there came the blessing of some beautiful wooden candle-sticks and alms-dishes and a processional cross, all of which were the handiwork and the gift of one of the Churchwardens of Cape Town Cathedral and one of his colleagues there. This, of course, was preceded by a talk of explanation, and followed by an instruction on what was coming next—the Church's blessing of a civil marriage. When the latter had been duly done there came the Churching of the four mothers whose babies were to be baptized. Then the people (there were eighty present) formed themselves into a large semi-circle for the baptisms, when two little servers, one on each side of the priest, held lighted candles in the beautiful new wooden candlesticks that had just been blessed, and the young teacher stood by with the newly blessed processional cross.

The babies were all quiet, though in the case of one of them the mishap occurred which dear Father Ley used to dread so much that he always wore the shabbiest stole that he could find; another was brought up by a drunken grandmother, who, in loud and hoarse tones, announced the name several times as "Effelaheem" (which fortunately I knew to be meant for Ephraim); and another, beautifully dressed for the occasion, its eyes open and peacefully smiling, played with my face all the time with both its little hands.

Evensong was then resumed with a talk on forthcoming

events; and on its conclusion there was a Confirmation class to be held consisting of two children and four men.

Naturally these proceedings took some time, but rather longer than they need have done, for, while admittedly I talked a number of times, the precentor seemed to be in competition with me with the number of his hymns which he tried his best to tuck in on each occasion of change from one event to the next. Actually we were at it nearly three hours; and then I went with the young teacher to his house to pray for his younger child whose serious sickness I knew had been on his mind during these proceedings in which he had taken so useful a part.

For the benefit of the workers at the hotels, Evensong was repeated at 8.30, in the parish church in the little town, when forty Africans attended. Communion was given at the end of the service to six of the men whose work precludes them from going to Church in the morning. Again the precentor seemed determined not to be outdone; but this time his was an easy win.

F. J. RUMSEY, S.S.J.E.

## Christian Council Notes

THE Council's Secretary, the Rev. S. G. Pitts, will be leaving on overseas leave early in April. During his absence the Council's necessary secretarial work will be carried on by the Rev. A. W. Blaxall, Box 42, Roodepoort, Transvaal, who has been appointed Acting-Secretary. He will be assisted and advised by a Committee sitting in Johannesburg under the chairmanship of a Vice-President of the Council, Archdeacon Rouse. It has further been arranged that, in matters of importance, where, for example, a public statement is to be made, the Council's Action Committee in Cape Town, consisting of the Executive officers of most of the larger denominations, will be specially summoned and consulted.

All correspondence for the Council, other than that dealing with finance or publications, should be sent to the Acting Secretary at the above address.

**Call to Prayer.** The Council's "Call to Prayer" for the people of our land on Sunday, May 21st, has been warmly endorsed by the Anglican, the Methodist, the Presbyterian, the Baptist Churches, and by the Free Methodist, the Norwegian, and the South Africa General Missions, of the Council's constituent bodies, together with the Salvation Army. The Roman Catholic Church has also signified its willingness to join in the observance of this Day of Prayer. Other Churches and Missions are expected to do so shortly.

In a circular letter on the subject the Council has indicated to heads of Churches and Missions that it is not its wish to dictate how the Day shall be observed. Each Church and Mission is asked to make its own arrangements



for the observance and to call its own people to prayer, using, if possible, the form of words specially prepared by the Council. It is hoped that this will be published in all Church papers at that time.

**Prayers for Students.** We are informed by the S.C.A. that a Day of Prayer for students will be held on May 14th. Churches are asked to offer special prayers for students and scholars on that day.

**Conference Centre.** The affairs of the projected inter-racial Conference Centre on the Reef are making progress. In the latest number of "The Fellowship Link," the bulletin of the Wilgespruit Community, it is stated that a full programme, including a retreat for African Methodist probationer ministers, a picnic work-party for Easter Monday, and a camp over the Easter holidays, is in hand for Holy Week and Easter.

The farm on which the Centre is developing is situated at Roodepoort. Extending over some seventy acres, the farm and buildings have been offered to the Christian fellowship which is organising the Centre for £3,000. To make the necessary payments on this sum and the steady equipping of the property possible the Fellowship is looking to its friends for five hundred promises of donations of at least a pound by the end of May, and for each of five successive years.

The Centre will mean a very great deal to Christian inter-racial fellowship and work on the Reef—and indeed farther afield also, for it will be available to parties from other parts of the country—and the prayers and practical support of Council members are asked that the dream of a small pioneering group may cease to be a dream as it becomes a tangible reality. The Christian Council itself will be the official trustee of the property when it has been secured.

**The Quarterly.** The March number of *The Christian Council Quarterly*, now being distributed, contains, among other things, a leading article entitled "Whither Missions?" setting out some of the changes that have come over the missionary scene generally in recent years, and the new problems confronting those engaged in the missionary task. This serves as an introduction to an important study being initiated by the International Missionary Council at the present time regarding the re-assessment in the light of modern conditions, of "The Missionary Obligation of the Church." Copies of the *Quarterly* may be had from the Acting-Secretary of the Council, Box 42, Roodepoort.

**Christian Citizenship.** The first edition of the Council's publication "The Christian Citizen in a Multi-racial Society," specially prepared for group study and discussion, has been almost sold out, and a second edition has been printed. The book is being widely read in this country and overseas, and it is hoped that the views and

"Findings" of groups studying the book in this country will be sent to the Acting-Secretary as material to be taken into consideration by the Social and Economic Commission on race relations recently set up by the Council under its Social Welfare Section. "The Christian Citizen in a Multi-racial Society" is obtainable from the Council, Box 708, Cape Town, at 1s. 6d. plus 1½d. postage per copy.

**Evangelism To-day.** Further supplies of the World Council of Churches' admirable pamphlet on "The Evangelisation of Man in Modern Mass Society" have now arrived from overseas. This is the best pamphlet on the subject for a long long time, and is available from the Council at Box 708, Cape Town, at 1s. 1d. per copy, post paid.

S.G.P.

## Sursum Corda

### FELLOWSHIP

**M**ANY do not know either their own loneliness or the loneliness of others. I do not mean simply that some people are alone. One can be alone and still not be lonely. One can be in a teeming crowd of people and yet be quite lonely. Loneliness is solitude of the soul. There are even quite garrulous people who—as it is said—wear their hearts on their sleeves, and who nevertheless live quite alone. Every person whose life is self-centred has an isolated soul. Such a person is like a castle. There is a gate through which one sallies forth to take booty. There are embrasures through which one shoots poisoned arrows; there are battlements, to be sure, from which one looks down upon those below. But the whole castle is isolated, and over the gate stands "MINE" in large letters. The possessor of this castle is called "I." And everything is operated according to the will of this "I," and the laws are MY laws. There is a kind of social life between this feudal lord, the self, and others; there is intercourse, but the spirit of the castle regulates everything. Things must go as I want them to, and as they suit ME. Such a life is isolated, solitary, even in the midst of the greatest activity. For all people who go in and out are present simply for MY sake.

The castles of medieval times were sometimes captured by another lord, so—perhaps it may happen to your castle. There is only one who is strong enough to capture it, banish the tyrant called "I" and revoke his law. This one, the only conqueror, conquers not by power or might, blow for blow, by the opposition of his will to the will of the individual. He would accomplish nothing that way. The "I" has made sufficient provision for assault of this sort. The sole conqueror breaks into the citadel by quite different means. He vanquishes the self through love, by blasting the great gate with forgiveness, by overthrowing



the self from the throne by sacrifice, yes, even by giving his life for it. This conqueror is called Jesus Christ. And this conquest comes about when the self surrenders like a conquered fort-commander and says, "Enter, thou art now the Lord of my life." This abdication is called faith. Through this event—or rather through Jesus Christ—man is "opened;" the law "*For Me*" is abrogated and another law introduced—"For You." Solitude ceases the moment the law "*For You*" takes the place of the other law. Solitude is replaced by fellowship. Fellowship means that the self really discloses itself to another, so that "I" and "Thou" really come together. Fellowship is the same as love. And this love comes by faith alone, or, what is the same, from Christ alone.

DR. EMIL BRUNNER,  
(in '*Our Faith*'—see '*New Books*').

## New Books

**Recovery Starts Within:** The Book of the Mission to London 1949, Edited by the Bishop of London (Oxford University Press: London and Cape Town 6/-).

Last year the Anglican Church planned and carried through a two weeks' mission to London. This volume tells us of it. After a short description of the steps leading to the mission, the first part of the book is devoted to the sermons delivered by the Dean of St. Paul's (Dr. W. R. Matthews) in his own Cathedral. They form a remarkable account of the modern situation and the relevance of the Christian Gospel to meet it. It is one of the best pieces of Christian apologetic we have read for many a day. The second part of the book comprises five lectures by notable men on the themes: "The Breakdown of the Family;" "Work and National Reconstruction;" "Christianity and the Modern State;" "Leisure and Recreation;" and "World Peace." The closing "Epilogue" by the Bishop of London tells of the results of the mission, which exceeded all expectations. "The clergy had the pleasure of seeing churches full to overflowing. They were made to feel that the age-old Gospel was still 'news.' They had the heartening experience of finding that the message they had to deliver was still wanted." We commend the book to all, but especially to those who are pessimistic about the Christian religion as it confronts the modern world.

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**Our Faith,** by Emil Brunner, (S.C.M. Press, 123 pp. 7/6).

From his professorial chair of theology in the University of Zurich Dr. Brunner wields an immense influence as a prophet of God throughout Western Europe and across the seas. To understand this it is not necessary to study his many other more imposing writings; this little un-

assuming volume, (which may also be obtained in French, Dutch, Danish, Norwegian and Japanese) is sufficient explanation. Its contents might be described as a conspectus of the Christian Faith in its profundity and its simplicity. The spirit behind the writing is humble, yet confident and sure, the expression lucid, and the ordering of it in thirty-five brief sections, few of them requiring more than three pages, most helpful for study and reflection. The gift of vivid and pithy expression, which has contributed not a little to Dr. Brunner's power as a teacher, is to be marked throughout and it is difficult not to quote freely. But two excerpts must suffice:—

"God is not primarily the lawgiver, but the lifegiver. The essential thing is not what He demands, but what He gives."

"Without faith, (He is discussing Eternal Election) Christ means nothing to us; without Christ there is no faith. Which is more important—light or vision? Stupid question! Vision and light belong together. Therefore believe, and you will perceive that you are elected. This is the message of the Scripture. But of double predestination—that God has chosen one from eternity for eternal life and has rejected the other from eternity to eternal damnation, there is not a word to be found in Holy Scripture."

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**Authority in the Apostolic Age,** by R. R. Williams, (S.C.M. Press, 144 pp. 8/-).

The Principal of St. John's College, Durham sets out what may be termed the Liberal Evangelical view on this important aspect of church life. An introductory study of Apostolic Authority in Action, based on the first letter to the Corinthians, is followed by chapters on the Authority of History, of the Ministry, of Dynamic Happenings, of Common Practice, and of Christ in His Church. To these are appended two further essays which summarise the discussions on authority in the church during the past fifty years and greatly enrich the book as a whole. Canon Williams' survey is wide and perceptive and tributes the leadership in thought of the late Dr. P. T. Forsyth. Here is the sum of his conclusions:—

"We must try to bring every thought into obedience to the Law of Christ. We cannot guarantee the authority of Christ in His Church merely by conforming to a law of 'tactical descent' in ordination; nor by accepting a slavish bondage to the letter of Scripture; still less by an idolatrous worship of human reason. But by loyalty to the historic Church, by loyalty to the Word of God in the Bible, and by the honest following of whatever light God vouchsafes to our minds and hearts, we may at least be in the way of hearing God's authoritative Word for ourselves, the Church and the world."

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**Mary of Bethany**, by Marcus L. Loane. (Marshall, Morgan and Scott, 127 pp. 5/-).

Canon Loane, who is Vice-principal of Moore Theological College, Sydney, has gathered into a moving devotional study all the references in the Gospels bearing on the home at Bethany and the Saviour's friends who lived in it. He has given us an admirable example of a kind of study that is a good deal less common than it should be, but which is very fruitful for the deepening of the spiritual life. It does not call primarily for learned scholarship, which, indeed, is apt to be less challenging to the soul and may even veil the deeper message, but it calls for teachableness, imagination and the honest acceptance of truth. Readers of Canon Loane's book will find it very helpful and will be grateful to him also for reproducing by way of introduction to each of his three main sections one of the beautiful but almost forgotten sonnets of Mrs. Hemans.

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**The First Epistle of Peter**, by C. E. B. Canfield, (S.C.M. Press, 128 pp. 7/6).

This is a running commentary on the epistle, using the text of the Revised Version. The writer believes that the Apostle Peter was its author and thinks that the linguistic and other difficulties which have been thought to make this seem doubtful, are adequately explained by the fact that Silvanus acted as his amanuensis. The date of writing is then probably A. D. 63 or early in the following year when, a few months later, was witnessed the outbreak of the Neronian persecution in which most probably the Apostle lost his life. The circumstances which form the background of the letter and help to explain many of its phrases are very clearly indicated, and at the same time the pertinence of its message, both in those difficult days and in our own, is made plainly intelligible. The book renders a great service in showing how surprisingly contemporary this message is when properly understood. There is sound learning behind it, but this is lightly and helpfully wielded. The main purpose of it, the applying of the Apostle's words, written so long ago, to the many-sided problem of living for Christ nearly nineteen centuries later, is accomplished with honesty and deep human understanding.

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**Paul's Spiritual Biography**, by J. H. Pickford, (Marshall, Morgan and Scott, 126 pp. 6/-).

This is a sensitive devotional commentary on the Epistle to the Philippians, taking the letter paragraph by paragraph and often phrase by phrase. With some reason the writer claims that "this precious prison letter unveils the inner experience of the Apostle Paul more than any other of his epistles." It is his most joyous and care-free letter, and consequently likely to be the most revealing. Mr. Pickford has pondered every sentence and his comments are

practical, searching and often aptly phrased. Some instances will serve to illustrate their point and pithiness:

"Jesus made Himself nothing. Have we the effrontery to pose as anything more?"

"Nothing convinces the world more strongly of the reality of Christ than someone living for Him."

"We are not saved by works, but a person who is saved works: we have not a salvation of works, but our salvation works."

"Many of us live as if Christ's resurrection has no relation to our practical Christianity."

"Today's experience of Christ should be our most wonderful experience."

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**A Christian Year Book : 1950 Edition.** (S.C.M. Press and Lutterworth Press. 304 pp. 7/6).

This most valuable little year-book was first published in 1941 and the present edition is the fifth which has been issued. There has been a thorough revision, old articles having been brought up to date or completely rewritten and various new subjects introduced. Important developments in the Ecumenical Movement are noted, along with a survey of the beliefs, organisation and order of the main communions of the Christian Church as well as of religious societies of all sorts. There is an amazing amount of information and the choice of writers, (who gave their services without remuneration), is impressive. Wherever you open it there is reliable information of great interest. Amongst the special articles under the general heading "The Churches and International Affairs" is a concise and factual statement on "Race Relations in South Africa" by Mr. Maurice Webb.

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**Fundamental Education** (UNESCO, Paris, 85 pp. ).

This is the first of a series of *Monographs on Fundamental Education* projected by UNESCO. The term 'Fundamental Education' has been adopted to cover a broad range of educational activities which from country to country and region to region show great similarity in the problems that are raised and the goals that are sought.

This booklet falls into two parts:—(a) a description of what is meant by Fundamental Education, leading on from a general outline to a study of the various activities possible and to the organisation of programmes, and (b) an account of what UNESCO is doing in this field.

There is in these pages an immense amount of valuable matter, drawn from the experience and the thinking of educationists from more than forty countries. Yet those who are convinced that education can only be truly 'fundamental' when it is based upon positive Christian conviction, will hardly be satisfied with its indefiniteness in this respect, though recognising that this is probably inevitable in a study produced by an organisation which is unable in



the nature of things to be positively Christian. They will not think it adequate, for instance, to write of "the age-old discipline of religious fear" being "liquidated by education" because their daily experience is apt to indicate that "self-discipline in accordance with ethical principles" is not good enough for practical purposes. They will be likely also to query the recommendation that "if religious conversion is to be an aim of education, it should be directed first to the adults, so that the ideas acquired by the children in school do not come into conflict with those of their parents."

On the other hand there is much of value in the stress laid upon reaching "a sympathetic understanding of the people's religious back-ground and beliefs" and also on "Promoting understanding and sympathy between peoples of different religious persuasions."

The pamphlet is enriched by twelve excellent wood-cut illustrations by Mme. Camille Berg.

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**Khala Zome** printed by the Morija Press is a collection of Xhosa poems by Mr. L. M. S. Nchwabe of Roodepoort. Many of the pieces are of the lyric type divided into sections, on sleep, death, man, discipline, dreams, youth, nature, poets, and nursery verse. The writer is happiest in the elegiac forms as it will be seen in the poem *Khala Zome*, where the mourner seems to hear the voice of his loved one comforting him as he stands on the grave-mound.

Ndeva zwana lisebeza,  
Ndandiphezu kwelo nchwaba  
Lesithandwa ndithandaza.  
Ndeva zwana liphendula,  
"Ungenzani undithanda  
Se ndikude ndafuduka  
Akunakho ukucanda  
La mathafa undilande."

The last section has several jingles which should be interesting to children in the infant classes. I must however say that an otherwise fair collection of verse has been somewhat marred by the rather too frequent occurrence of spelling mistakes, due either to careless proofing or the neglect of a thorough study of the new orthography. For instance, vowels are doubled for no reason and tone marks are used extravagantly. It is hoped that this will be rectified in the next edition. Meantime I trust that all lovers of Xhosa poetry will avail themselves of the opportunity to read this new addition to our meagre stock of Xhosa verse.

J.J.R.J.

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Also received:

From the Inter-varsity Fellowship, (39 Bedford Square London, W.C.1)

*Notes for Bible Study Circles.*

No. 3. Romans 1-v. 11. 4d.

No. 4. Daniel 4d.

*Guidance*, by Robert Wilder. 6d.

A treasure of a booklet, deserving a more attractive format.

*The next Step*, by Godfrey C. Robinson. 2d.

A simple rule of life after conversion.

*Personal Evangelism*, by John R. W. Stott 2d.

From the Oxford University Press, (Mr. Geoffrey Cumberlege)

*Human Problems in British Central Africa.*

(The Rhodes-Livingstone Journal, No. 8. 72 pp. 4/-).

*The Pattern of Hero Kinship*, by J. F. Holleman.

(The Rhodes-Livingstone Papers, No. 17. 58 pp. 6/-).

## The Pressing Need for Schools

Figures given in the House of Assembly last month in answer to a question about Native School enrolment are worth pondering. The total is said to be over 770,000, but because of the lack of accommodation at least 125,000 have had to be turned away from the primary schools. According to the Minister's figures these are found as follows:—

Transvaal,	50,000
Natal,	50,000
O.F.S.	10,000
Cape (Transkei)	10,000
(Ciskei)	5,000

The numbers of children of school-going age who are not in school are, of course, far larger. The figures given above are for those who applied, but for whom room could not be found. Their numbers are outrunning the new classrooms and schools; the situation is worse than it was a year ago; for many thousands of Native children and their parents it is heart-breaking.

One way of relief is being increasingly sought by parents under this pressure; they are organising with a view to erecting their own school buildings and hoping to persuade the Government to meet the cost of salaries and running expenses. But this very commendable movement is not likely to meet more than a very small part of the need, and unless further very considerable sums of money can be provided from public funds—which is most unlikely to be done—the only way of relief would seem to be the double-session school. Parents are inclined to be suspicious of this, but in many places it is working well and even showing some advantages over the single-session system. This is a case of "Needs must" if ever there was one, and it is clear that the "Cox and Box" school should be vigorously developed and the technique of its organisation thoroughly mastered.